UNITARIAN MONTHLY

An Organ for the propagation of the Doctrine of Unity in Religion, Theology, Philosophy and Society.

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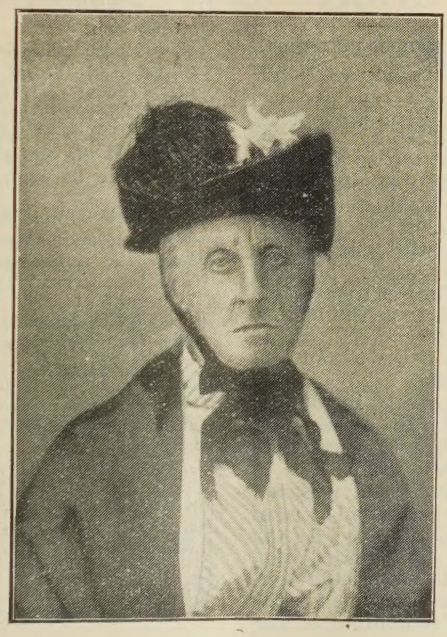

MISS M. LUCY TAGART,

congratulated on her 88th birthday, November 5th, and still active as President of the Unitarian Postal Mission (See page 146).

Notes and News.

"One God, one law, one element,
And one far-off divine event,
To which the whole creation moves!"
—Tennyson.

THE UNITARIAN MONTHLY.
An Organ for the propagation of
THE DOCTRINE OF UNITY
In Religion, Theology, Philosophy and Society.

This Magazine is always published ready for delivery to Churches before the last Sunday of the expiring previous month, so that local notices on Calendar covers can be distributed a week before the first Sunday of the new month. If any clients cannot send the Calendar matter to the printer in time the Magazine copies will be kept waiting so that they can be sent with Calendar ready for that first Sunday. The Calendar matter should be in the printer's hands NOT LATER than TUESDAY morning of the week for delivery of the parcel.

Contributors' copy should be in the Editor's hands on the second Tuesday of the month. EDITOR'S ADDRESS IS: NEWLANDS, AVENUE ROAD, BELMONT, SURREY.

Will Editors or publishers of exchange periodicals please post to the new address of the Editor of this Magazine?

ERRATA: Owing to the rush of election work at the printers the heading "The Divine Unity" in last issue was placed by mistake at the top of page 132, and the quotations from Unitarian hymn writers were intended for the conclusion of the article on "The Unitarian Attitude to Jesus."

SPECIAL NOTICE: We have still remaining a stock of the special 21st Birthday issue, just the thing for propaganda. The Editor cannot afford to give them away. Will Churches assist him to clear stock? What offers per 100?

CHRISTMAS GREETING: Best wishes to all our readers for a joyous Christmas time.

The Conference on Religious Revivals introduced by Rev. C. W. Townsend, at the Cardiff meetings of the British and Foreign Unitarian Association, October 20th, provoked an animated discussion, in which there was a general agreement that personal devotion to Jesus as Example and Leader is of special importance. In another Conference on the Work of the Association Dr. Mellone reported that more than 70 congregations had been assisted during the current year. Plans in preparation for the forthcoming celebration of the centennial of the Association in Whit Week next year were about to be sent out with suggestions to District Societies. At the public meeting there were addresses on "The Message of Modern Unitarianism."

The meeting of the Sunday School Association at Cardiff on October 18th, discussed "The School an asset of the congregation," introduced by Rev. E. Daplyn. Miss A. George (Aberdare), said that "a Church may exist, but cannot live, without a Sunday School," and she asked, "Why should we not make Unitarians of our children just as the Catholics make Catholics of theirs?"

"The Christian World," in its classification of Parliamentary candidates during the recent election reckoned Dr. Addison and Miss Susan Lawrence as Unitarians.

THE WAYSIDE PULPIT.

IF I DO NOT KEEP STEP WITH THE OTHERS IT IS BECAUSE I HEAR A DIFFERENT DRUMMER.—THOREAU.

Rev. J. Park Davies, B.A., B.D., of Nantwich, has been awarded the M.A. degree by the Oxford University.

Rev. Dr. P. H. Wicksteed was 80 years of age on October 25th, and Mr. G. W. Brown, some years Treasurer, British and Foreign Unitarian Association was 80 on October 27th.

A new Unitarian Church was dedicated at Washington, U.S.A., on October 26th, Rev Dr. S. A. Eliot being the special preacher, and Chief Justice Taft one of its members, took part in the proceedings next day.

At a successful meeting of the Laymen's League, October 17th, it was recommended that it be called "The Men's League," and that Ministers be admitted to membership.

A congratulatory meeting to the Rev. Lawrence Scott on having attained his 80th birthday was held at our Richmond Hill Church, Ashton-under-Lyne, October 4th.

The North Cheshire Unitarian Sunday School Union, had its 61st Annual Meeting at Mossley, October 18th, when a paper was read by Mr. H. Dillecate, on "Sunday School Adult Classes," provoked a good discussion.

Mr. J. Harrop White, Mayor of Mansfield, and a member of the Unitarian Chapel, has been made a freeman of the borough in recognition of 40 years' public service.

The 10th volume of the Oxford English Dictionary, recently issued, says that a "Unitarian" is one who affirms the unipersonality of the Godhead, as opposed to an 'orthodox' Trinitarianism."

The centennial of Styal Unitarian Chapel was celebrated on October 11th and 12th.

The Quarterly Meeting of the Midland Sunday School Association, at Lye, on October 25th, heard an address from Mr. T. E. Davies, on his visit to the Oxford Summer School. Best wishes were expressed on the coming retirement of Revs. I. Wrigley, B.A., and A. H. Shelley.

A Recognition Service of six new ministers, was held at Mill Hill Chapel, Leeds, October 24th under the auspices of the National Conference, viz., Revs. Louis J. Belton, B.A., (Wolverhampton), Victor A. Callow, (Salford), J. Kenrick Nettlefold, B.A., (Stockport), Duncan P. Stewart, M.A., (South Shore, Blackpool), Harold Whittaker, (Swinton). Hubert G. Woodford, B.A., (Newhall Hill Church, Birmingham).

MINISTERIAL CHANGES: Rev. J. Park Davies, M.A., B.D., had farewell presentations in public meeting at Nantwich, October 24th and began his ministry at Gateacre, on November 2nd, Rev. A. Peaston has concluded his ministry at Stannington, and entered upon his new charge at Huddersfield, with public welcome, October 11th; Rev. D. R. Davies has had public farewell at Blackley, with presentation, and commenced duty at Renshaw Street, Manchester, November 2nd; Rev. G. W. Thompson, was inducted to the Free Christian Church, Doncaster, and welcomed, October 23rd; Miss Mewhort, of Manchester College, Oxford, has been appointed Student Pastor of our Banbury Church; Rev. H. W. Stephenson has received public welcome to his ministry at Ilminster.

CHRISTMAS.

Silent and soft, the first faint gleam of day
Stole o'er a sleeping world, where shepherds lay
Watching their flocks in Judah through the night,
While round them glimmered still the pale starlight:
How fresh a glory lit the rising morn!
The hour was come! The Son of Man was born!

Once more across the hoary fields of time
Floats, like some distant sound of matin chime,
That angel hymn of 'Glory to the Lord!
And peace to men on earth!' in sweet accord;
And on our pilgrimage, at times so drear,
We rest awhile that strain again to hear.

O'er land and sea, where Christmas bells may ring,
Let mortal grief no dark'ning shadow fling;
Care take its load from hearts and homes of love,
And life below grow more like life above.
Let the whole world of woe, and want, and pain,
Beneath this day's sweet light revive again.

Grant that with souls renewed our way we take,
And see thy light of love through trials break.
Lord, lead us on! Help us by staff or rod,
And make our path of toil the road to God.
Tell us, this day thy mercy waits on all,
As on that infant child in manger stall.

Welcome the songs, this hour, to heaven that rise!
Welcome the mercy falling from the skies!
Blest be that glorious Prince of Peace who came!
Hallowed his life! Immortal be his name!
Glory to God for that beloved Son,
Who conquered death, and heaven on earth begun!

A. N. Blatchford.

Jesus Was Born.

Yes, Jesus was born, the child of Joseph and Mary, most probably at Nazareth in Galilee, when—in what year, what month, on what day, no man can tell. But that he was born, that he came into this our world, that he was the carpenter's son, and was himself a carpenter, and became the greatest and noblest of all human teachers—these are matters we can be sure of and rejoice over, and be truly thankful for.

It was quite natural that the early Christians in their desire to celebrate the birth of their beloved forerunner and leader should wish to fix the annual day for the celebration, even though they did not know on what day or in what year he was born. And what better thing could they do under such circumstances than make use of an old pagan feast, and make that feast day the time for the annual expression and open avowal of their joy and gratitude for the fact that he was born, and came on earth to bless and to inspire mankind with his good news of the infinite love of God our Heavenly Father for every one of his human children?

Do you, dear reader, know what we have to be thankful for in the birth of Jesus? At least that he became the revealer of the real loving Fatherhood of God to all mankind; that he also declared the great truth that all men are made for brotherhood,—" all ye are brethren,"—and thus enunciated the sublime idea of the universal Brotherhood of Man; that he told the world that every human soul is created and intended for a splendid destiny, to become perfect as God is perfect, and that it is not the will of the Father that any one should perish; that he proclaimed the inevitability of the kingdom of God on earth to come by peace, goodwill, and love. We are surely thankful for these ideals, for his avowal of them, for his loyalty to them, his self-sacrifice for them. Yes we have every reason to be full of gratitude for his heroic example. By fashioning human existence in accord with his ideals, and only by that, will all selfish warfare be abolished, and equal freedom and opportunity to enter into perfect life be ultimately realised for all mankind. The light he has shed, the faith he has inspired, the glorious anticipations he revealed, constitute the grandest hopes of the human race. We rejoice therefore that Jesus was born.

DEATHS: Rev. R. J. Jones, M.A., Aberdare, October 15th, 89; Mrs. Alfred Knight, Northampton, October 20th, 73; Mr. George F. A. Wild, Ashton-under-Lyne, October 21st,; Mr. Oswald Nettlefold, London, October 22nd, 59; Dr. Arthur Hallam, Scarborough, October 22nd, 77; Mrs. Edwin K. Vaughan, Hale, October 24th; Mrs. E. H. Grundy, Royston, Herts., formerly of Bury, Lancashire, October 26th, 84; Raymond, son of Rev. T. A. Gorton, of Kingswood, October 22nd, 16; Mrs. Ann Huxley, Nantwich, October 29th, 94; Dr. J. H. Hutchinson, of Sheffield, at Barnard Castle, October 7th, 65; Miss Nora Ellis, Wimbledon, October 25th; Mrs. Hugh Findlay, Wandsworth, November 5th, Emma Mitchell, Sidmouth, November 5th; Mrs. Joseph Coventry, Liverpool, November 9th, 82; Mr. W. R. Davies, of Cefn Coed, South Wales, November —, 60; Mr. Harry Roberts, Northampton, November 12th, 64; Mrs. A. A. Cheetham, Southport, November 15th.

At our Godalming Chapel, the Mayor and Council attended service on October 26th, Rev. Priestley Brime, minister.

Unitarianism.

What is the "Unitarian" Movement? It stands primarily for the belief in the undivided UNITY OF GOD in one Person only—One God, who is the Creator of all things and the Father of all mankind, who is the only proper object of Divine Worship, and beside Him there is no other Being or Person that can rightly be called God. This Unity of God the Universal Father, implies the UNITY OF MAN, the Natural Brotherhood of God's human family, One Humanity; also THE UNITY OF ALL TRUTH the expression of the Divine Will revealed through human experience, through Religion and Science, and in all possible ways; THE UNITY OF RELIGION in all forms of Righteousness; and THE UNITY OF MAN WITH GOD as the end and aim of Religion, and the one destiny of all men in an immortal life here and hereafter. These are some of the Great Unities of the Unitarian Faith.

Unitarian Organisations.

VARIOUS SOCIETIES: There are 11 Lay- Preachers Unions; 6 Postal Missions; 17 Ministerial Societies; about 40 Benevolent Societies; a Ministers' Pension and Insurance Fund; 8 Ministerial Stipend Funds; Unitarian Historical Society; The British League of Unitarian Women; The Unitarian and Free Christian Laymen's League; 2 High Schools of Unitarian foundation—Channing House School for Girls, Highgate, London, and Willaston School, Nantwich, for Boys; A Social Service Union; National Unitarian Temperance Association; Unitarian and Free Christian Peace Fellowship; Unitarian Society for the Abolition of Vivisection; 2 Hostels for Men—Pioneer Preachers, 23, Highbury Place, London, N., and Lawrence House, 1, Essex Street, adjoining Essex Hall, London; Boys' Own Brigade; Young People's Guilds; Bands of Hope; Laymen's Club; Women's Social Club; Memorial Hall Club, Manchester; Chapel Building Fund; 6 Convalescent and Holiday Homes.

This is by no means an exhaustive list. Particulars can be consulted in the Essex Hall Year Book, 2s., from British and Foreign Unitarian Association, Essex Hall, Essex Street, London, W.C. 2, which contains full lists of Churches, Ministers, Secretaries, official addresses, legal and much other information.

NEWSPAPERS AND MAGAZINES.

The two Weeklies are: "The Inquirer," established 1842, office, 13, Breams Buildings, London, E.C. 4; and "The Christian Life and Unitarian Herald," established 1876, office, 5, Fetter Lane, London, E.C. 4; the Monthlies include: "The Unitarian Monthly" (National and General); "The Christian Freeman" (Scotland), 360, Argyle Street, Glasgow; "The Non-Subscribing Presbyterian" (Ireland), 35, Rosemary Street, Belfast; "Yr Ymofynydd" (Wales), Gomerian Press, Llandyssul; "The Sunday School Monthly" (National and General), Sunday School Association, Essex Hall, Essex Street, London, W.C. 2.

UNITARIANISM ABROAD.

In addition to the United States, and eight in Canada, there are Churches of the Unitarian faith under various names, in Holland, France, Germany, Hungary, Transylvania, India, Italy, Iceland, Switzerland. There is one Church at Brussels, also at Copenhagen, Tokio, and Capetown. There are four in Australia, and three in New Zealand.

The Annual Meeting of the N. and E. Lancashire Unitarian Sunday School Union, was held at Burnley, October 25th, with Rev. C. M. Wright, M.A., of Liverpool, as preacher and special speaker.

The London District Provincial Assembly of Unitarian Churches, proposes a Forward Movement to its associated Churches, in the form of a Special Mission, believing that now is "the psychological moment."

The Mayor, Councillors, and other civic bodies, attended service at the Unitarian Chapel, Stoke Newington, on November 9th.

The Annual Meeting of the North Lancashire and Westmoreland Association of Churches, was held at Preston, October 25th. The officers elected were. Rev. A. O. Broadley (President), Mr. W. Beer (Treasurer), and Rev. W. Stephenson, of Kendal, (Secretary).

Alderman H. S. Carter, Unitarian, is Mayor of Poole, the second time, and Councillor Edward Grundy, Unitarian, is Mayor of Dukinfield.

At Bootle, Liverpool, Rev. H. Fisher Short, took part in the united Civic Remembrance Day service, November 11th, and has also been elected Secretary of the Free Church Ministers' Fraternal, and is invited to take part in the annual exchange of pulpits.

A Japanese Bazaar, held by the Lewisham Unitarian Church, has realised £22 towards the payment of debt on the minister's manse.

The 225th Anniversary was held at Park Lane Chapel, Wigan, November 2nd, preacher Rev. C. W. Townsend (Bury), resident minister, Rev. J. W. Maw, M.A.

There was a crowded attendance at the Mossley Unitarians Church, on Armistice Sunday, and on November 16th, when the Mayor and Borough Councillors attended, it was with difficulty that the minister, Rev. E. Glyn Evans, could make his way through the people to get into the pulpit and a big crowd stood outside and listened through the open doors during the whole of the service.

Literature.

"The Twin Christs," 2s.; "In God's Workshop," 1s. 6d.; "Gleanings," 8d.; "Back to Methuselah," 2d.,—all by Rev. J. Tyssul Davis, B.A.,—post free from the author, 3, Wolverton Gardens, Ealing, London, W. 5.

"God and the Locusts," by Rev. Ramsden Balmforth, 3d.

Judging from his writings on the subjects noted above, Mr. Tyssul Davis is evidently a very stimulating teacher. His "Twin Christs" is an original treatment of the character of Jesus. "It is a mark of a comprehensive, many-sided personality that he leaves a number of diverse impressions." As with Shakespeare, so also with Jesus. Of the great Nazarene, Mr. Davis says: "Some find him to be an ignorant peasant, sharing all the terrors and superstitions of his day. Some find him to be a towering intellect, transcending the wisdom of the wisest of his age. To some he is a beneficent reformer falling a victim to a preposterous delusion. Others hear the accent of undeniable conviction of a unique mission with a unique character to carry it out. You read of him as a meek sufferer accepting all that came to pass, making no resistance, enduring without murmur outrageous insult, and again you read of a soul aflame with indignation, lashing with venomous tongue the vices of the great, making an uncalled-for assault and battery upon an approved and legitimate trade, and using unusual violence upon inoffensive tradesmen. He comes to uphold the law. He is an anarchist."

Under six sections or chapters the opposite characteristics of Jesus as represented in the gospel records are described. The treatment is most interesting and informing for the general reader, and the book is just what every person ought to read who is interested in the personality, the sayings and doings of the Master. Though in his title page Mr. Davis uses the name "Christ" for Jesus, he states it as a "fact" that Jesus did not believe himself to be the Christ. At the end of the book a seventh chapter consists of "Fifty Facts to Remember."

"In God's Workshop," is a fine essay in seven chapters, showing from evidences of science the wonderful processes of creative evolution,—of the world in the making, of man in the making, of the purposefulness of all God's ways. The limits of space forbid quotation. It is true and just to say that it is inspiring to read. "Gleanings" from various addresses, consists of six sections under the following heads: "The Most Beautiful Thing in Egypt"; "The Ship that never set sail"; "The Creative power of Collective Emotion"; "The Most Fundamental Need of Man"; "The Immortal Hour"; "Outward Bound." "Back to Methuselah" is a sermon on Bernard Shaw's famous play, an able exposition well worth reading. Mr. Ramsden Balmforth's sermon, "God and the Locusts," is a vindication of God's righteousness and love as against the idea that He sends plagues, diseases, earthquakes, famines, etc., as penalties for our sins. It can be ordered from the Secretary, Propaganda Committee, P.O. Box, 419, Capetown, South Africa, or no doubt through Essex Hall, London.

"Origins and History of Elder Yard Chapel, Chesterfield," by Douglas W. Robson, B.D.—1s. 6d. or 1s. 8d. post free, from the author, 47, Newbold Road, Chesterfield. An interesting sketch running to 55 well printed pages, which embodies the substance of two lectures delivered to the Elder Yard Literary Guild. There are four excellent photographs of the Chapel exterior and interior. The history of the congregation dates back to 1662, when the Presbyterian Vicar of the parish was ejected, and ministered to those who came out with him. The Chapel was erected 1693-4, and became known as "The Unitarian Chapel" from the time of Rev. Thomas Astley, Minister, 1773-1813.

WOMEN'S LEAGUE PUBLICATIONS: — A four page Christmas card printed in black type with artistic red initial letters, containing apt quotations from Scripture, Dickens, A. P. Peabody, and a Christmas poem by A. N. Blatchford, concluding with a brief prayer of gratitude for the day. Price one penny, 25 for 2s., post free, from Essex Hall.

"Small Service," a four page leaflet on the importance of the humblest efforts and the smallest help. "God needs His kitchen maid just as surely as he needs His banner-bearer" sums up the whole gist of this inspiring and cheery tract. Every woman, young or older would be gladdened by the reading of it.—One penny—from Essex Hall.

NOTE: Mr. Hector Waylen writes concerning our notice of "The Clean Life," in last issue, that his view as there represented is not quite correct, but it is that "vegetarianism is not defensible as an absolute doctrine—in our climate—although useful in special cases."

The Manchester District Association of Unitarian Churches had its autumnal meeting, October 18th, at Longsight, and discussed "The Home from the Christian point of view."

The National Conference Committee met at Leeds, on October 24th. The President, Rev. C. J. Street, reported his visitation of churches, and other business included co-option to the British and Foreign Unitarian Association on the joint preparation of a new hymn book.

Miss Lucy M. Tagart.

On Tuesday, November 5th, Miss Tagart attained her 88th birthday. In celebration of it a Conversazione was held at Essex Hall, London, under the auspices of the Central Postal Mission and Unitarian Workers' Union. Miss Tagart was accompanied by her two principal colleagues, Miss Florence Hill (Secretary), and Mrs. Philemon Moore (Treasurer.) The assembly called together by special invitation consisted of 190 persons. After refreshments and general conversation, Miss Tagart was presented with a congratulatory address signed by 618 of her friends, fellow workers and admirers. Speeches describing the various activities in which during her long career she had worked for the promotion of the Unitarian Faith were responded to by Miss Tagart in a clear, interesting and appreciative acknowledgement, including reminiscences of her early life and her special interest in the spread of Unitarian ideas through the Postal Mission.

Her father, the Rev. Edward Tagart, founder and minister of Little Portland Street Unitarian Chapel, was for some years (1841-58) Secretary to the British and Foreign Unitarian Association. As such he undertook in 1858 to visit the Unitarian Churches of Hungary and Transylvania, to convey to them the financial relief contributed by the Unitarians of Britain and America to save their schools and colleges from extinction. Miss Tagart, his elder daughter accompanied him. She was then 21 years of age. Unfortunately Mr. Tagart caught the germs of disease in crossing the marshy plains of the Danube, and on his way home he was attacked by ague and fever from which he died at Brussels on October 12th. One can imagine the severe trial of such a tragic loss it must have been to the daughter in such circumstances. From her father Miss Tagart had derived the keenest interest in the cause of Unitarianism in Hungary and Transylvania, and elsewhere. Since his death she has made four visits to our Churches in those countries, and has been devoted in the service of our Faith in her own land. Her zealous labours for Little Portland Street Chapel and Schools; her 25 years membership of the Committee of the British and Foreign Unitarian Association, and 35 years guidance of the Postal Mission as its active president through all that time, and her intimate and intense interest in the cause of Unitarianism at Bedfield and Framlingham in Suffolk, all attest very plainly how faithfully she has fulfilled her self-imposed trust to carry on her father's work.

Many English Unitarians who spent holidays in England, Wales or Switzerland, with the "pink parties" which Miss Tagart organised years ago, think of her with imperishable gratitude. And many others, both young and old, who have found in her home that welcome hospitality which she has so often generously dispensed for their help and comfort, think of her gracious kindness as a benediction not to be forgotten. Amongst her earlier acquaintances in her father's time were such friends as Leigh Hunt, Judge Talfourd, Southwood Smith and Charles Dickens (who was a member of Little Portland Street Chapel with his family for about four years.) Such a life as hers is rich with many precious memories. Her closing words at the Conversazione may fittingly conclude this inadequate tribute to her noble life. She wished that "the younger people of the present day could know what it meant to be interested in the deeper things of life, and to grow old happily as she had done."

Unitarian Worthies.

By Rev. ARTHUR W. FOX, M.A.

XXXVI.—RICHARD WRIGHT.

On February 7th, 1764, at Blakeney, in Norfolk, was born the first and perhaps the greatest of Unitarian missionaries. A relative sent him to school for a short time, but was offended by his parents' joining the dissenters. Having served as a page he was apprenticed to a shopkeeper. In 1780 he joined the Independent Chapel at Guestwick, where he soon began to preach amongst the country congregations. His close study of the Scriptures and his sound reasoning faculty made him first a Sabellian, then an open and convinced Unitarian. He had for a time served many Wesleyan pulpits, but in his early manhood he was excommunicated by the Baptists of the Calvinistic order. In 1806 he became minister of the General Baptist congregation at Wisbech, where he could preach his own doctrine without fear or favour. From this place he was invited to become Missionary of the Unitarian Fund. He had now found the occupation best suited to him, and after a year or two devoted himself entirely to his new vocation.

He had a busy pen, and wrote such works as "A defence of Michael Servetus," "The Anti-satisfactionist," and many other theological treatises. Most interesting of all is his "Review of his Missionary Journey." That was no light task, when many of the travels had

to be taken on foot, or a horse to be hired at considerable cost. But Richard Wright never once flagged in his zeal; he had a manly and direct style of preaching, and a power of argument, which induced many to think with him and discomfited those who sought to confound him. He was able to revive many weekly congregations and found others. In 1818-9 he came into the Manchester district and the area of North-east Lancashire. Amongst other places he visited was a little congregation of the adherents of Joseph Cooke in Todmorden, including such a man as John Fielden. Of the now flourishing congregation he may be said to be the second founder. On his arrival in the little town he found that the Orthodox ministers were determined as far as possible to prevent his being heard. They arranged special services on the Sunday, to prevent any of their usual worshippers from being contaminated by his eloquence. As a natural consequence he met a crowded audience in a room which still exists. To them he expounded his simple faith, and left a band of convinced Unitarians behind him, who were able to build a meeting-house in 1824.

This journal of his is of the deepest interest to all Unitarians, and deserves republication by the British and Foreign Unitarian Association. It tells with a cheerful faith of the hardship of his journeys, of the opposition that met him, of his own persistent effort to preach the Gospel, and of the sublime assurance that he was called of God for that very purpose. In his prime he more than once walked thirty or even forty miles in a day, and was not too fatigued to preach sometimes more than once. Sometimes he fared ill in his lodgings, sometimes he lighted upon more sumptuous quarters. But like John Wesley before him, he was equally content with the one or the other. Never a word of complaint escaped from his lips, and his name is indissolubly bound up with the history of more than one now flourishing congregation, such as that at Padiham. He passed away on September 16th, 1836, in his eighty-third year, leaving a blessed memory behind him. It is interesting to note that one of his grandsons was that true and faithful minister of Bury, the Reverend John Wright. Would that to-day we could find another Richard Wright to spread our simple faith with his enthusiasm and success.

"Dictionary of National Biography."
"Memorial Unitarians," pp. 189-191.

The Ends of the Church.

By the Rev. WILLIAM C. HALL, M.A.

XI. PEACE. It really needs not to be stated that one of the greatest functions of the Christian Church is to promote peace. We approach Christmas with the sentiment of peace and goodwill, and with the sense that these are of the essence of Christianity, embodied in the thought of the Fatherhood of God, the Brotherhood of Man, and the Kingdom of God in earth and heaven. If a choice between the two can be made, it is good will that first demands attention, for without this all talk of peace is vain. We speak of peace generally as though, being a desirable thing, it ought to be easily and speedily attained, but all human experience tells us of its slow coming. It depends upon good will, and good will is neither easily nor speedily cultivated. We all realise the difficulty of effecting it both in our own hearts and in the lives of other people; and the difficulty exists because good will is one of the supremely great experiences of the human consciousness. Kant, the philosopher said that the good will was the only thing in the world that was good without qualifications. It is absolutely good; and whatever of the mind or heart of man is absolutely good is reached only through painful striving. It costs us an effort to become really good in will. But until we are there can be no peace in us, nor in the world.

It is significant that the World Alliance for Promoting International Friendship through the Churches, the leading peace society of our day, calls its journal "Goodwill." There is the underlying consciousness of what must be before world peace can be. The peace before the war seems to have been a peace that was maintained through the fear created in one nation as it learned of the military preparations of another; and there seem to be several foolish persons left who believe that only through such fear can peace be maintained to-day. Peace is probably maintained to-day by the impotence of nations. The peace of the future, as nations recuperate, can only be effected through good will. The statement is a truism; but just because it is this, the function of the Church is clear. As an institution which covers the political life of nations, its business is to teach good will as a principle, as being right in itself and, because so right, the only true expediency.

The annual meeting of the Yorkshire Unitarian Union, was held at Leeds, October 25th, preceded by a ministers' meeting and service, with Rev. W. C. Hall, M.A., as preacher. The report stated that the condition of the associated churches is encouraging. A public meeting was addressed by Revs. C. J. Street, Ada Tonkin, G. W. Thompson, Dr. E. E. Prince, of Ottawa, Canada, and Rev. A. G. Peaston.

The Unitarian Women's League. By Miss E. JOHNSTONE.

Denton Branch is to be congratulated on the great success attending an "At Home" held on October 14th, when Mrs. Woodhouse, President of Manchester District Women's League presided.

The platform was beautifully decorated with pots of chrysanthemums grown by the caretaker, and refreshments were provided by the Women's League members. Those present included 12 Wesleyans, 2 Roman Catholics, 10 Free Church members, and others from the established Church, and many members from Brookfield, Gee Cross, Longsight and Denton, a total of 220 in all.

The programme included songs, recitals and short speeches—all contributed without fees—and a most enjoyable evening was spent. Denton appears to have found a platform where sectarianism did not stand in the way of true fellowship. The President greatly enjoyed visiting this "live" branch.

Many of our Churches have arranged for or have already held a "Women's Sunday." The service is wholly conducted by women. The hymns chosen were written by women, a choir of women led the singing and women give the address, act as sidesmen and make the collection.

Longsight branch is holding a "Women's Sunday" this month, in which Mrs. Lister, Mrs. Atack and Mrs. Woodhouse are taking part

The Manchester Copec Conference has done much to arouse and keep the interest of the Branches in the subjects under discussion. The questionaires on "The Home" and "Education" are of special interest to our members, and enjoyable and instructive evenings can be well spent in discussion of short papers on these vital and absorbing questions.

The National Council of Women meeting in conference on Moral Welfare in Manchester, on November 12th, 13th and 14th (meetings reported by the Press) took "Child Protection," including Child Assault and Moral Education at the first session, at which Lady Nott Bower, P. L. & G. and Mrs. Crosland gave very interesting opening addresses with Mr. Edgar Brierley (Stipendiary Magistrate) presiding. Problems of Unmarried Parents occupied the Thursday Sessions, and on Friday "Street Order and Vigilance," including the work of Policewomen and Patrols was well dealt with. As an outcome of these two good conferences the need for reforms in matters affecting the welfare of women and children should be more widely broadcast, and if indifference would disappear, and real interest take its place there would soon be fewer calls for conferences to discuss these wrongs.

Again there are subjects for our Women Leagues to take active interest in.

LIVERPOOL AND DISTRICT WOMEN'S LEAGUE.

The Autumn Meeting was held in the Birkenhead Church Hall, on Monday, November 3rd, at 7.30. Owing to the illness of the president, Mrs. Mullineux, Miss J. Willmer took the chair. A most interesting paper was given by Miss E. K. McConnell, M.A., on "Some Aspects of the Copec Conference." There were over 70 members present. Miss McConnell remarked that as she was only a visitor to the Conference she had no inside knowledge, but she was greatly impressed with the earnestness of all the speakers, especially Bishop Temple. All denominations were represented and many resolutions were passed. The housing problem was the most important question discussed. Very many conferences and discussions have been held all over the country as a result of the Copec Conference.

Mrs. R. Lawrence in proposing a vote of thanks said—that many earnest people can hold different opinions, but in their anxiety to blame society in general for existing conditions—which are far from perfect—they are apt to forget that to a certain extent each one is individually responsible, and should do whatever little he or she can do for the common weal.

Miss Willmer in supporting said that instead of finding fault with what others are doing, it would be better to do one's own bit, and exercise one's influence for good in every way possible, beginning in one's home first.

A programme of music concluded a very enjoyable evening.

F. V. ROWLANDS,
Hon. Sec.

OUR MAGAZINE.

It may be interesting to record of the first number of "Unity"—now the "Unitarian Monthly" that its contents were as follows:—Varieties and Apt Quotations; Open Letter on "Think for Yourself"; Articles on "Unitarianism Misunderstood"; "Where to find God"; "Are you afraid of God?"; "What to be sure of"; "The Philanthropy of God"; "The Gospel of Unity"; "To the Rescue!" (M. J. Savage); "What Unitarianism Means" (J. W. Chadwick); "Spread the Light!"; A poem, "Seeking and Saving"; A Story for the Children—"How to be Beautiful"; a poem for children, "The Toys"; and some choice

paragraphs from leading Unitarian writers.

On the last page of its first issue it was stated that:—

"Unity" is an experiment in propaganda, made at the Editor's sole risk. Persons wishing to prevent its failure, and to save him from pecuniary loss, may help him by ordering quantities for free distribution, either for their own use, for the use of a Church, or for any missionary movement. The Editor feels that a handy propagandist monthly is needed. He ventures this—"All for the Cause." Who will help?

At that time "The Seed Sower," edited by the Rev. Jos. Wood, was used to some extent as a congregational Magazine, but it was not published for definite Unitarian propaganda, and therefore did not sow the seed for that. Other efforts such as "Light on the Way"—an excellent monthly—and "The New Kingdom," had been started and after a comparatively short time ceased for lack of support. The "Seed Sower" likewise shared the same fate.

National Unitarian Temperance Association.

Hon. Secretary: Mr. E. F. Cowlin, 53, Lewisham Park, London, S.E. 13.

WHAT KIND OF LIBERTY?

There is a selfish kind of liberty by which the individual claims to do as he likes against the welfare of the community as a whole. He refuses to sacrifice his own personal inclination when to do so would further the welfare of all his fellow members of society. There is a truer kind of liberty, the equal liberty of each and all human beings, which can only be realised by all sorts of prohibitions against individual inclination. The law prohibits robbery in order to protect equally all individuals from the greed and rapacity of the self-seeker, and though robbery still takes place, and thieves and burglars are found doing their knavish work, the effect of the prohibition is good; there is more protection and security; and the law is justified in spite of occasional violations of it by the lawless. Early last century the law of England prohibited the employment of little children in factories and coal mines, compelling employers to sacrifice their own personal aims to the common good, in other words, to renounce their individual liberty just so far as it prevented the liberty of others to enjoy opportunity of life, health and happiness. Who is there to say that such prohibition is unjust? "Love thy neighbour as thyself" means personal sacrifice for the good of thy neighbour, for the good of all mankind. The aim of the Temperance Movement is based upon that principle. It is the call of the Master: "If any man would come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever would save his life shall lose it; but whosoever shall lose his life for my sake, the same shall find it."

HOW PROHIBITION "RUINED" A CITY.

In 1910, San Bernardino, California, was a city of 12,000 inhabitants, and when the people used to debate Prohibition, it was generally agreed that such a political measure would "ruin" the city.

An American writer says:—

In January, 1923, I visited the place. Meanwhile Prohibition had been enforced, and I found myself in a very different city. The population had more than doubled. The value of property had almost doubled. The number of those attending schools had more than doubled. The postal receipts had more than tripled. The number of industries, manufactories, and wholesale stores had leapt up from 5 to 47! Building permits had increased from less than $100,000 to about $2,000,000. Instead of finding the County Prison full, I found it almost empty. The City Prison, which in the old days was usually full, was quite empty, and the jailors told me that it was always so now.

On the Santa Fe Railway, a station had just been completed at a cost of $200,000, with machine shops running to $800,000, and other improvements to the value of about $1,000,000. A Secondary School costing $250,000 had been erected.

A company had been organised for the construction of an Hotel to the value of $300,000. Houses were being built everywhere.

The milk purveyor told me that 54 places were under construction for the distribution of milk. All the properties which were used as saloons before were occupied for other businesses, one, at least, being demolished in order to erect a larger suite of offices on the site.

Here, then, is the way in which Prohibition has "ruined" San Bernardino. What splendid devastation!

—"The International Record."

Our Bolton District Sunday School Union, had its annual Meeting at Halliwell Road, Bolton, October 25th. The report by the Secretary (Rev. J. W. Maw), recorded interesting school visitations and increase of scholars.

For the Children.

By Rev. H. FISHER SHORT.

THE WONDERFUL SECRET OF FATHER CHRISTMAS.

"Don't you believe it, Bennie; it's a fairy tale. Their aint no Father Christmas. On'y kids believe such rubbish; and you aint a kid; you're eight. Besides, how could he go to all the houses at once?"

Poor Bennie! And he'd just been to post his letter to Father Christmas.

On the way back, he had met Teddie and was excitedly telling him what he expected to find in his stocking, when Teddie poured out his heart-breaking little speech. Too full for words, Bennie crept home feeling that 'there had passed away a glory from the earth.' Though it was towards evening, he thought bedtime would never come. He wanted to be alone in the beautiful dark that covers our grief. At last he was curled up in his little bed-room where he was free to face the biggest problem that had so far come into his little life.

If there was no Father Christmas, then, how did all the lovely things he wrote for last year get into his stocking? It was a real puzzler. He had written his letter and all the toys and books and sweets he had asked for were there on Christmas morning; and yet Teddie, who was nine and knew such a heap of things, had said that only kids believed such rubbish.

An hour later, mother came to tuck him in. As usual, he was fast asleep; but as she bent down to kiss him, she saw he had been crying.

"What ails the child," she whispered, as she tip-toed from the room; "I thought there was something at bedtime, he was so quiet." As the door closed quietly behind her, there was a slight stir and, then, a glow and, then,—a fairy.

"Ha, Ha, Ha! Ha, Ha, Ha!!" Her fairy laughter was like fairy ripples on a happy fairy stream: it was liquid fairy music. And when Bennie opened his eyes he knew that everything was all right.

"Good evening, Bennie," tinkled the fairy's voice. "Our dear Father Christmas heard you weeping and has sent me to tell you the wonderful secret. It has never been told before."

Oh, how happy Bennie felt at that moment! So happy that he could not speak.

"The secret of Christmas is a really truly fairy tale," said the fairy.

"Teddie said so," faltered Bennie.

"I know he did; but Teddie didn't mean it in the proper fairy way. Now, come with me and you shall SEE the secret."

And before you could say Jack Robinson, Bennie and the fairy were flying towards the shining stars.

The next moment, they were passing through the beautiful blue and, the moment after, were in the radiant shimmering presence-chamber of Father Christmas himself. Yes, there he was, smiling and loving as ever in his great scarlet coat with the hood that framed his tender fatherly face.

"Good evening, Bennie boy," he said in his deep rich, kindly voice. "We are going to tell you the great secret by showing you how its done." With that he touched a great golden bell which filled the chamber with a lovely mellow note such as Bennie had never heard.

He shivered deliciously and, then, big-eyed, he stood transfixed.

Great curtains stirred, and then widely parted, and hundreds of fairies came tripping in. They were singing as they came, and they were pulling, out of a most gorgeously beautiful cave, a fairy waggon on which was laid a mighty cracker.

They drew the waggon into the middle of the chamber and, with their many coloured ribbons in their hands, did a maypole dance round the great cracker.

Bennie gazed entranced, but nearly jumped out of his skin when Father Christmas suddenly tapped the golden bell. In a twinkle, the fairies vanished and, from another cave, came forth two great giants—such nice giants that Bennie wasn't afraid. Each took his place at one end of the gigantic cracker, and each grasped the brown paper at his end.

"Now, for the wonderful secret," whispered Bennie's fairy friend.

"Have you ever wondered, Bennie boy," said Father Christmas, "how it was that I visited every house in your street, and every street in every village, in every town, in every city of the land at the same moment? Here is the answer."

Father Christmas touched the golden bell once more. At the sign, the giants pulled the cracker. There was a bang and a great cloud of smoke.

When the smoke cleared the giants and the cracker, and the waggon had disappeared, and the chamber was crammed with Father Christmases. There were hundreds and thousands of them. Each one carried a great sack, which bulged with lovely Christmas gifts, and each was exactly like every other. "Now, Bennie boy" laughed Father Christmas, "listen-in to me. The secret is something like wireless.

"Though you see me before you, I am, at this moment, in every children's bedroom in the land. Just like wireless isn't it?"

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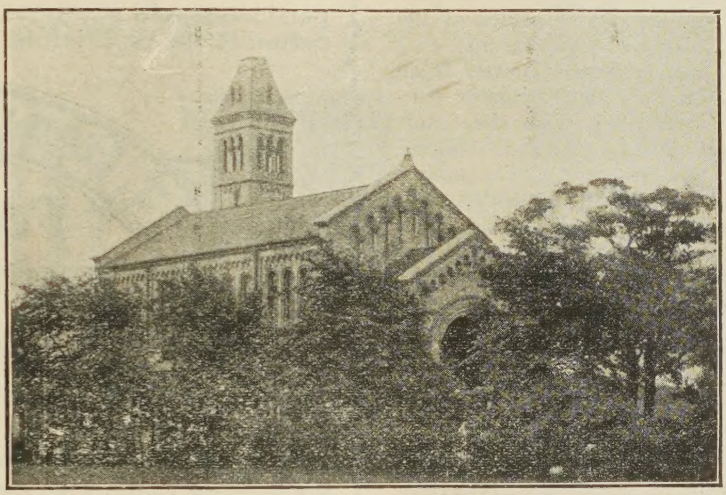

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